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THE ETHICS OF ISLAM.

BY J. P. COOKE.

Let us try to do simple justice to Mohammed. Mohammedanism is not the religion, simply of the Prophet Mohammed; for he only professed to teach the essential religious truths of the Jews and the Christians who both claimed to be of God's "faithful children." "To walk with God," to know the "Inner Light," "the peace that passeth all understanding," "to submit to divine will."

This, all sincere professors of religion seek to realize. Its actualization in daily practice is the corner stone of Mohammedanism. Most "Liberals" believe in inspiration and if honesty of purpose, self sacrifice, unswerving belief in one's mission, the perception of existing wrong and error, and the use of the best means for its removal or correction, are among the outward and visible signs of true inspiration, we must, I think own frankly that Mohammed was "inspired."

The Jewish religion as known to the "Prophet" was the traditional "Masora" and the Christianity he wished to restore to its purity as taught by Jesus, avoiding both the mystic creed of St. Paul and the outrageous errors of certain Christian sects known to the Arabs. In this brief notice of the theme, we can do best for our readers by giving typical sentences from the "Prophet" as found in the Koran, also from Bokhari and Mustatraf, the Caliph Ali, Dr. Leitner and Miss Beatrice Taylor's study. In one passage the Prophet alludes to the inner light that lights up with spiritual illumination the faces of earnest, religious men. "The best of God's servants are those who, when seen, remind of God; and the worst of God's servants are those who carry tales about, to do mischief and to separate friends and seek the defects of the good."

Humanity to all living creatures is part of the Moslem's creed: "A woman who has sinned was passing by a dog that held out its tongue from thirst, and was near to dying. The woman drew off her boot and tied it to the end of her garment and drew water for the dog and gave it to drink; the Lord forgave her sin." The Prophet, being asked, said: "Man reaps his reward for each act he does to any living creature." Of charity, he said: "Every good act is charity, an exhortation to your fellowmen to do virtuous deeds is equal to alms-giving. Putting a wanderer on the right path is charity, assisting the blind is charity, removing stones and thorns from the road is charity.

"A man's true wealth hereafter is the good he does in this world to his fellow-men. When he dies, people ask what property has he left? But the angels ask him: 'What good deeds hast thou sent before thee?'" "He is a man of high understanding and noble aspirations, who recognizes a ray of the divine power in the smallest things in the world; who shapes his inward and outward character accordingly and shows due respect to himself and to others."

"The worship of God without gratitude to man, is watering the sands of the desert." "Fidelity is the beacon which lights the way to heaven." "Learning is of no value without work; precept of no avail without practice." He who imparts learning never dies." "A man who is the slave of his passions is the worst of all slaves: no man has a greater enemy than his own selfishness." "Good deeds are the steps which take you to God."

"No action is good unless the intention is good; nor is any word pure, unless accompanied by pure action."

"Love is the abnegation of self for another; divine love is complete self-absorption in the service of God's creatures."

Being asked, who is the most favored of God's creatures, he replied, "He from whom the greatest good comes to his creatures." What actions are best? "To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrows of the sorrowful, and to remove the wrongs of the injured."

"Be persistent in good actions." He who is subservient to his passions and desires and forgets in their pursuit his duty to others, is the worst and weakest of God's creatures." "This life is but a tillage for the next."

The inevitable struggle for the mastery of the lower self by the higher is spoken of. It is pointed out that a man partakes of the nature of the beast as well as that of the angel and he is urged to subdue the beast, that he may mount to the angel. Strive for what is good. For "striving is the ordinance of God, and whatever God has ordained can only be attained by striving."

"Think only of what is good for each and consider not the wrong that has been done thee; pardon others readily and do good unto all."

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Distinguished Divines
ON
SPIRITUALISM.

From A Veteran Spiritualist Union Tract.

REV. GEORGE H. HEPWORTH

In a funeral sermon said: "I have been greatly interested in the new sect, or denomination, that has come into existence in the last few years. Its members call themselves Spiritualists."

"Fifteen years ago they were laughed at; now who laughs at them? Then, few had ever heard of such a system or doctrine; now, they number their converts by millions — they tell me there are six millions of believers, so-called, in the United States alone — and these converts belong to all classes of society, from the poorest to the richest and most learned. They have thirty journals devoted to the promulgation of their faith. They have a library of five hundred volumes advocating their sectarianism. The moment your eye glances over these figures you ask, 'Why is this?'"

"The answer is plain: First, because the doctrine of communion has put off its oppressive robes of selfishness and personal aggrandizement, and put on the white garments of good news to the world; and second, because nothing is more evident to my mind than that the world longs to believe, and needs to believe, something of this sort. It is essential to our religious well being. The very minute that desolation enters a house and robs the family of its loved member, leaving as a sacred memento of the past only the 'vacant chair,' the holiest part of our natures looks up to heaven with a vague, expectation, with the belief that has never taken definite shape, perhaps, that though we cannot see them, they do see and know us. *** I have the very firmest faith in that kernel of inspiration which has given to the sect all its value, the assertion that heaven is close to us, and that its inhabitants walk the earth both when we wake and when we sleep."

"It seems to me that this truth is at the center of all true religion; and when I bid the sect God-speed, it is with the grateful feeling that it is reviving the truth which the prophets and the Christ himself have taught us. Yes, I do believe in this possible communion with all my heart."

REV. A. D. MAYO.

Extracts from his sermon on Spiritualism: "Spiritualism is the natural awakening of the American masses to the doctrine of the Immortal Life taught by Jesus. This movement is mightily shaking the American Church; severing great ecclesiastical bodies, rending churches, depopulating fashionably furnished temples, and every year coming up with increased assurance to demand of the popular theory an account of its stewardship."

"A portion of the churches have welcomed it, and we will be saved by their wisdom; but woe to the sect or church that sets its face against it. It is not to be stayed by criticism from a theological or atheistical point of view. We shall learn out of it

what it means in the nineteenth century to believe in the immortality of the soul; and it will be found that this doctrine will come to us fraught with vaster relations, suggesting larger duties, and elevating with nobler aspirations than to the darkened masses of the early ages of Heathenism or middle ages of Christianity ***

"Invisible hands leave upon our tables gifts of faith and deathless love and immortal hope, of which our fairest Christmas flowers and our greenest wreaths are but withered and vanished types. The pavement is thronged with a mighty host that crowds no hasty passenger, and speaks in no audible voice, but all the time holds sweet converse with the hearts of them that go to and fro. The school and the senate, and the places where men congregate for the serious work of life, have their empty chairs; empty to our mortal vision, yet to the eye of the soul filled with forms of unearthly wisdom and dignity and grace."

"I preach not today to this congregation alone; but this church is thronged and overflowed, yea, the whole air is populous with an audience you cannot see; for every beloved spirit that has left its mark on mine, and every weary and stricken soul that I have tried in feebleness to help, and every countenance that only for once has gleamed out in spiritual recognition from the strangest crowd; all who have heard my words on earth will hear them no more; all whose words I have heard for the last time in this valley of mortality, all are here today."

REV. THEODORE PARKER.

"This party has an idea wider and deeper than that of the Catholic or Protestant; namely, that God still inspires men as much as ever; that he is omniscient in spirit as in space. For the present purpose and to avoid circumlocution, the doctrine may be called Spiritualism."

"This relies on no church tradition, or scripture, as the last ground and infallible rule. It counts these things teachers, if they teach — not masters, helps if they help us — not authorities. It relies on the divine presence in the soul of men — the eternal word of God, which is Truth, as it speaks through the faculties he has given. It believes God as near the soul as matter to the sense; thinks the canon of revelation not yet closed, nor God not exhausted. It sees Him in Nature's perfect work; hears Him in all true scriptures, Jewish or Phœnician; feels Him in the inspiration of the heart; stoops at the same fountain with Moses and Jesus, and is filled with living water. It calls God Father, not King; Christ, brother, not redeemer; Heaven, home; religion, nature. It loves and trusts, but does not fear. It sees a Jesus in man, living man-like; highly gifted and living with blameless and beautiful fidelity to God — stepping thousands of years before the race of men — the profoundest religious genius that God has raised up; whose word and works help us to develop the natural idea of a complete religious man. But he lived for himself, died for himself, worked out his own salvation, and we must do the same; for one man cannot live for another, more than he can eat or sleep for him. It lays down no creed, asks no symbol, reverences exclusively no time nor place, and therefore we can use all time and every place. It reckons forms useful to such as they help. Its temple is all space, its shrine the good heart, its creed all truth, its ritual, works of love and utility, its

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HARMONY AND PROGRESSION.

DR. MAX MUEHLENBRUCH.

Just how much good ever comes from sentiment it is impossible to tell, as we do not, at all times, harmonize with one another, but yielding to our temptations the days, weeks and months of the year glide by, buffeting and battling with the waves of trouble, sometimes worsted in the struggle; then we stop for an instant and look back, wondering what we have done in the 365 days just passed.

We remember the days of sunshine, and the hiding from the storm, never realizing the fact that each day past leaves just one less to come. We look back and see here and there a day of pleasure, mingled with days of sorrow. A familiar face that smiled upon us during those days gone by, smiles on us no more.

Individually, each one is responsible for the performance of duty. Someone has said that another who differs from him as to policy in government, etc., does not then cease to be one of us; he is as precious in the eyes of immortals as you. He has the same sky above him, the same atmosphere about him, the same immortality is his, and the same promise of happiness. It may be that his peculiar education has made him indifferent in worldly respects, but it does not in any way alter our relations to each other. We possess like passions, continually paying the penalty of our human nature by stumbling and falling and making mistakes. A man who transgresses the law is none the less a man. His reputation may be injured, his character smirched, but he is a man, and we should not despise him, but help him up. Thus are we taught from the immortal side of life. Some may be surprised to find the words of one they lightly esteemed preferred to their own.

The eye of the great spirit looks beneath the crust of earthly blunders with sympathy, and views the purity of the soul. What you condemn most harshly, because you cannot penetrate the heart, the great spirit of all love and life charges to human weakness and reproaches not.

Be faithful, fulfill your duty, be master of all conditions, physical and spiritual. live to your best understanding of knowledge and light, be just to your fellows, for you are part of the brotherhood of all life, with the great spirit of love and life within all. With these facts before you, may you avoid friction, that would evolve into heated passion individually, but mingle together in love with the cement of brotherly affection like the building of a great temple, is bound solid and firm on a level foundation, and with the cementing so close that it will be impossible to find the seam where it was united.

This is a true definition of the teachings of harmony and progression from the immortal side of life to souls encased in the physical coil of matter. Be brave and righteous in your struggles that the sublime light may be brought to you before passing to higher life.

In continuation, we will say we have seen that whilst there is a movement of matter that may seem to express only physical life, yet by your own thought power you can cool the physical brain, as with ice, or you can build there a furnace of anger, hatred or lust that can burn up your manhood; but these great changes of movement all outwork harmony.

Whether your brain be cool or hot, you have your mates of like vibrations, and as your brain throbs, now fierce passion and presently a calm investigation, you are flitting from sphere to sphere, at one moment clasping hands with the Orthodox Devil, and the next hour in fellowship with St. Michael on celestial heights.

Do you begin to see what all this

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DISTINGUISHED DIVINES ON SPIRITUALISM.

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profession of faith, a divine life, works without faith, within love of God and man. It takes all the help it can get; counts no good word profane, though a heathen spoke it—no lie sacred, though the greatest prophet had said the word. Its redeemer is within, its salvation within, its heaven and its oracle of God. It falls back on perfect religion—asks no more, is satisfied with no less."

REV. H. ELKIN.

"The Bible is full of these revelations, sights and manifestations, and if we believe the Bible, why is it not as easy to believe that spirits can communicate with men now as anciently? If spirits ever could appear unto men, they can today; but no doubt certain physiological and physical conditions are necessary, else all men could hold intercourse. Not all men at the present time can commune with spirits. But the same faculty which aided them to see and commune with spirits anciently, can, if rightly developed, aid them today; and modern manifestations are as real as ancient ones.

"Spiritualism comes to the aid of the churches and they reject it. It supplies to atheists and infidels the lacking evidence of immortality, and they receive it. It thus resembles Christianity in its first movements, which was rejected by professedly religious men. The doctrine of immortality must ultimately rest upon proof, or be rejected. And if all the phenomena attending the modern movement be accounted for on physiological grounds, without the intervention of spirits, ancient phenomena will have to pass the same ordeal and receive the same sentence.

"Whatever physiological law will account for involuntary polyglot speaking and writing modernly, will account for speaking in unknown tongues anciently; whatever physiological law will account for the modern prophecies, gifts of healing, revelations, poems, hymns and doctrines, will account for the ecstasies, prophecies, gifts of healing, etc., in ancient times. Whatever physiological law will account for the apparitions or seeing of spirits, lights, hearing of music, etc., modernly, will account for the visions and voices heard anciently. Whatever physiological law will account for the lifting and moving of tables, pianos, etc., by invisible power, modernly, will account for the unbarring of the doors of Peter's prison anciently."

MINOT J. SAVAGE.

"A belief that has come to be practically a religion to millions of people in the most civilized countries of the world may rightly claim at least, whatever else may be said about it, to be regarded as one of the 'Signs of the Times.' And this belief is not held by the superstitious, by the ignorant, by the vicious, by the socially reprobated alone. Nor does it find a home among them. For better or for worse, it is shared by lawyers, by doctors, by ministers, by philosophers, by men of science, by men in every occupation, in every rank of life. There are believers among the social outcasts of the world, there are believers on thrones, there are believers in palaces, believers among the nobility of every country, believers among diplomats, those engaged in the public service of their respective States. So for better or worse, as I say, we find this permeating all modern society, in the high places and in the low, and it seems to me significant of one of two things. If it be true, then the fact that so many in all walks and range of life have accepted it contradicts neither the brain nor the culture of the adherents. If it is only delusion, contemptible, pitiful, superstition and fraud foisted upon so many, then it seems to me one of the saddest commentaries on what we dare to call the civilization of the nineteenth century, that here at a time when we had dared to think that the world was coming to be fairly intelligent, it is overrun, fairly swamped, with what the many are supposed to regard as merely a survival of old barbaric superstitions.

"It seems to me, then, that it is worthy of our careful, earnest, candid attention. If it is true, we certainly want to know it. If it is false, we want to know it, not only for our own sake, but for the sake of helping so many people out of a pitiable delusion. Liberals, at any rate, at the first blush, ought to be touched with a little feeling of sympathy towards it; for whatever else it may be, it has proved itself the most remarkable, the most wide-spread, the most effective solvent of the old dogmas that world has ever known. Educated people, those who have time for critical thought and study, can be touched and influenced by criticism, by philosophy by science; but here is a power that has come to work through the affections as well as through the intellect of men, and at whose touch the hideous and awful dogmas of the past have faded away, to give place, at least in other respects, to what are rational and humane ideas concerning our Father in heaven and the destiny of his children. ***

"What is, then, the first grand belief? Simply that death is not an end; that it is merely an expression, an incident in the onward and upward struggle and progress of the individual life. It claims to have demonstrated this, to hold it not as a hope, not as a belief, but as knowledge. It teaches that inside these gross physical bodies there is an ether body, a body that has grown with it, shaped by it, adapted to it, perfect in every part and faculty; and that this ether body is disengaged at death, like a germ delivered from its sheath, and that it goes on, the soul taking this ether body with it as a perfect equipment in every faculty for the fullest expression of its higher and better life. According to this teaching, the soul simply goes on with its power to think, to remember, to love, just as old.

"It further teaches that this universe everywhere is under the law of cause and effect, and that we begin life hereafter, just as we leave it here—precisely what we have made ourselves by our thoughts, our deeds, our words on earth. Therefore, this other life is not peopled with ghosts, with ghastly, thin and unreal beings, such as we have imagined in the past; they are real folks—our fathers, our mothers, our neigh-

bors, our friends—just as we have known them here, only released from their lower, physical condition, but carrying with them the same kind of character, of thought, of personality which they had here.

"It also teaches that, under certain peculiar conditions, there can now and then be manifestations of the reality of that life to this life; that sometimes there comes a whisper, sometimes a hand is reached across the abyss, and that they are demonstrations of the fact that those we have loved and that we talk of as lost, are not lost but are living as we are living.

"This higher Spiritualism is in perfect accord with the finest and highest philosophy of the world. It is in perfect accord with the finest and highest moral principles that have ever been discovered. So there is nothing that we know that is contradictory to these claims of higher Spiritualism. Therefore, whether it can demonstrate itself as true or not, it is not in contradiction with any known truth, that science or philosophy has to offer, and is in perfect accord with the finest ethical teachings, and the highest hopes of man. So much must be said in defence of this claim of what I have called the higher Spiritualism.

"Now, I wish to offer a few suggestions, of which you will see the force and drift. I speak now as a Spiritualist. I am speaking, or trying to, as a perfectly fair and sympathetic critic from the outside. These claimed facts which Spiritualists offer us as proof of that which they declare to be true, are not new facts. What is called modern Spiritualism itself, is less than half a century old, but these general manifestations of a certain class and kind of facts, have been reported down from the very dawn of human history. In the household of old Dr. Phelps of Connecticut, father of Prof. Phelps of Andover, there were unquestionably certain manifestations of abnormal power that have never yet found any explanation, unless indeed they find it here. In the home of the Wesleys, there were similar manifestations continued for a long period. From most every nation, every religion, every age, there comes to us these stories of abnormal, unusual occurrences, things that usually the people have called miracles, that they were not able to explain. Now here is a point that I wish to emphasize. Are these stories—hundreds of them—told by the greatest and most reliable writers and historians of the world; are they true? They certainly are not conscious falsehoods. Do they mean that the people who reported these things in all ages were so little to be relied on, that they should be constantly liable to this sort of delusion from the beginning of the world until now? I simply wish to say this, if I may believe in the central thought of modern Spiritualism, that fact would run a line of light, a line of sanity, back up the ages through every religion, through every nation, through every tribe, and would give me added respect for the ability of the average man to observe and tell the truth. It would explain not only the Bible, but the scriptures of all ages, and the writings of grave, old Roman writers, like Livy, and almost all writers of ancient times. Brush them one side, and put them down with scorn to the credulity of man, and we must believe, what I do not like to believe, that men have been too credulous in all these ages. To believe that there was a kernel of truth in their reports would give added respect for human nature.

"Here also might be found a rational explanation of the ancient oracles, and of such claims as that made by Socrates concerning the *daemon* that was his constant attendant and teacher.

"Then what a light it would throw upon the whole Bible! For the Bible looked at from a standpoint of the rationalist is nothing but a Spiritualistic book from the beginning to end. Its entire significance is in its Spiritualism. It is full and running over with it from one cover to the other. Must we put everything there, down to the wildest kind of delusion? Must we not unless there is some ground for these beliefs? I would like to believe something a little more to the credit of these reporters.

"Let me indicate to you one kind of influence it would have on my thinking. I do not believe at all in the physical resurrection of Jesus of Nazareth. On the testimony contained in the New Testament, I see little cause for believing even in his spiritual reappearance. The testimony of the New Testament, concerning the resurrection of Jesus, if it were paralleled by testimony in a court of justice, would not be accepted, for it is simply the anonymous testimony of people whom we cannot cross-examine as to certain very strange and wonderful things that happened nearly two thousand years ago. One of the strangest things to me is to find people who believe in these stories told in the New Testament, but who do not believe the modern ones. For the modern ones are of precisely the same kind, and have this advantage over the old, that they have the living testimony of hundreds of credible men and women, while the old stories are no more credible on their own account than the modern ones, and have no evidence that would be allowed if it were standing simply alone.

"In view—and here is what I have in mind—in view of this, if I may be permitted to believe in the visible spirit appearance of any modern man who has died, why then it would be perfectly easy and rational for me to believe that Paul saw Jesus on the way to Damascus. It would not seem a supernatural fact, but a perfectly natural occurrence.

"And here let me remove one natural prejudice. Spiritualism makes no demand on us that we believe the supernatural. At most, it is only a question of words. A spiritual world, if it exists, is as natural as the physical world. All the mightiest forces are invisible, but not therefore supernatural."

"The Decline of Local Societies."

WALTER P. WILLIAMS.

The editor has given his views on the above subject and I desire to supplement them by offering the following:

In the "golden age" of Spiritualism, which is said to have been twenty-five, thirty or forty years ago, and is a period of which I have no personal recollection, there seems to have been very little if any talk of "the higher teachings," or "the higher thought" of Spiritualism. Spiritualism was taught. The views advanced were those entertained by each individual speaker or his or her inspirers and were generally such as appealed to the reason and intelligence of the auditors. Many of those utterances are still interesting and instructive after the lapse of all these years; and in them may be found, substantially, almost if not quite all that is now heralded to the world as "the higher thought," or "the higher Spiritualism."

Let me confess at the outset that I personally know little about the management or conduct of local societies and public meetings of Spiritualists. However, I have seen a few things, and based on my observation, venture to offer the following suggestions to officers and members of

local societies, feeling assured that if they are carefully observed the decline of the societies in numbers and influences will continue and the deep seated prejudice of the orthodox and materialistic elements in the community against Spiritualism will be intensified.

I. Put into the executive positions of your society those who have personal ends to serve by pushing themselves to the front, and who by reason of their training and personal idiosyncrasies are wholly unfitted for the places they are selected to occupy.

II. Do away entirely with co-operation in the management of the society and let one or two headstrong, stubborn and positive individuals become absolute dictators who shape the policy to be pursued and who alone have a voice in choosing the talent to serve the society.

III. Run your society and Lyceum in harmony with the principles of that "higher Spiritualism" which teaches "whatever is, is right and best," and that alluring philosophy which complacently says: "Serene I fold my hands and wait, knowing that my own will come to me without effort on my part and that whatever and whoever belongs to or with the society or Lyceum will come to it and become and remain a part of it." Believing and acting upon this philosophy it will not be deemed wise or proper to make the Lyceum entertaining, instructive or attractive to the children. If any are drawn into it by force or by chance they will not be consulted in any way but expected to come to the sessions "loaded" with something to impart to the officers and teachers or leaders and with no thought of gaining knowledge or benefit themselves.

IV. Let the manager of the society dictate as to the music, especially if he is not a musician, has no musical taste, and is of the fixed and unchangeable opinion that only such soul-elevating melodies as "Old Hundred," "Toplady," "Bethany," and "Hark from the Tombs," should ever be heard in a Spiritualist assembly. Under no circumstances will he permit the use of such music as Longley's, Hull's, or that produced by other Spiritualist composers.

V. Let the conductor of your Lyceum or "Sunday school" be also an absolute dictator. He should change the teachers often, rearrange the classes every Sunday, make the exercises stiff and formal, disregard all parliamentary usages.

VI. Encourage the executive officers of your society to employ a speaker who does not affiliate with Spiritualists and who will be careful to announce from the platform quite often that he is not a certain brand of Spiritualist. If possible, get one who has passed beyond the personal realm and who will not submit to criticisms of either his dogmas or conduct.

VII. If the speaker has private interests to promulgate and can use the society as a mere tool or lever, so much the better. To see a shrewd adventurer thus to use a society will give the community an exalted opinion of the shrewdness of its managers and of their wisdom. It would also be well if the lecturer should speak of Sunday afternoons in near-by halls to people who would not be found or seen in a Spiritualist meeting; they can thus hear all the "higher teachings" without being brought into personal contact with and the consequent danger of contamination from Spiritualism.

VIII. Encourage the speaker to discredit mediumship as much as possible, and, at the same time, extol his own powers. It will be still better, however, if he refuses to grant his hearers the privilege of thinking for themselves and differing from him, sets at naught all logical criticism and assumes absolute dogmatism in his discourses.

IX. Ignore "the common people" and pay court to the rich leaders of society, for such a course is so obviously in harmony with the teachings of Modern Spiritualism as to command the unstinted praise of the aforesaid speaker and of all "high" and wise spirits!

X. Do not, under any circumstances advertise your society any more than is absolutely necessary. If there are any persons in the community who "belong to you," they will come without any effort on your part to bring them, and, if you should make any effort in that line, your society might become known of all men!

XI. Never mention your society as an organization either in public or private, and caution your speaker against seeking to gain members for it. He may be engaged in the praiseworthy effort during his engagement with you, of adding members to his own organization, and you should not lay a straw in his way because "whatever is, is best," you know, and it was not to be that your society should grow and gain influence in the community and become a moral and social force.

XII. Do not encourage seances nor the investigation of psychic phenomena in any way nor the circulation of Spiritualistic literature, for by doing so you might make yourself amenable to the accusation of being aggressive and seeking to proselyte others to your belief.

XIII. Discourage sociability among your members. Pay no attention to strangers that visit your meetings, or, if you do, be careful to give them the cold shoulder.

XIV. If good mediums come your way, pay no attention to them, do not recognize them socially, and be careful that they are not given an opportunity to work in connection with your society lest jealousy be engendered, in case they should do better work than somebody else.

Any Spiritualist can extend the list indefinitely. Enough has been said, however, to indicate the lines along which local organization should not be guided. That any of the above hints should be followed by an organization, at the present time, claiming to be guided by sane persons, is one of the discouraging signs of the times. It is to be earnestly hoped, however, that a new era of progression will soon dawn for us as local societies.

—Banner of Light.

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Vol. III. THE SEER. This volume is composed of twenty-seven lectures on Magnetism and Clairvoyance in the past and present; Psychology, Clairvoyance and Inspiration are examined in detail, and the conclusions obtained are believed to be consistent with the principles of Nature, and are the author's personal experience. Price 1.00.

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With suggestions for More Ennobling Institutions and Philosophical Systems of Education. The question of Evil—individual, social, national and general—is analyzed and answered. Paper .35; postage 3 cents. Cloth .50; postage 5 cents.

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METAPHYSICAL.

Conducted By EVIE P. BACH.

THINK BEAUTIFUL THOUGHTS.

Think beautiful thoughts and set them adrift
On eternity's boundless sea!
Let their burdens be pure, let their white
sails lift,
And bear away from you the comforting gift
Of your heart-felt sympathy.

For a beautiful thought is a beautiful thing,
And out on the infinite tide
May meet, and touch, and tenderly bring
To the sick and the weary and the sorrowing
A solace so long denied.

And a soul that hath buffeted every wave
Adversity's sea hath known,
So weak, so worn, so despairing, grows brave
With that beautiful thought to succor and
save—
The thought, it has made its own.

And the dull earth-senses shall hear its cry,
And the dull eyes see its gleam,
And the ship-wrecked hearts, as they wander
by
Shall catch at its promise and straightway try
To wake from their dismal dream.

And radiant now as a heavenly star,
It grows with its added good,
Till over the waters the light gleams far
To where the desolate places are,
And its lessons are understood.

And glad are the eyes that behold the ray,
And glad are the ears that hear
The message your sweet thought has to say
To the sorrowing souls along the way,
Who needed its word of cheer.

So think good thoughts, and set them adrift
On eternity's boundless sea;
Let their burdens be pure, let the white sails
lift
And bear away from you the comforting gift
Of your heart-felt sympathy!

—EVA BEST, in *The Ideal Review*.

BRIEFS.

I take this opportunity of thanking the friends for their expression of appreciation of this Department.

I entered into this work with an anxious desire of assisting those who were receptive to this truth. Knowing that through metaphysical knowledge man may understand his own being and powers and live happily, wisely and well; carrying out the purpose of his existence in a more perfect manner than he otherwise could do.

The Advanced Thought Class meetings held at Dr. Hyde's parlors, here at Lily Dale, twice a week, continue to be as interesting and beneficial as ever.

The subjects are on the latest and most advanced thought of the day: The power of thought; the benefits of auto-suggestion; training children by suggestion; dreams; visions; physical immortality; regeneration; natural methods for the cure and prevention of disease; the subconscious self and many kindred subjects.

"Regeneration" by A. S. Weltmer of Nevada, Mo., has been read recently; it is full of new, advanced ideas which show our possibilities and the proper use of our life forces.

At the close of the meeting fifteen minutes are devoted to physical culture exercises, led by Miss Julia Watson.

If you wish to obtain metaphysical literature address the Unity Library. It contains over seventy volumes on the subject by the best authors on this subject. Catalogue sent on application.

Address Unity Library, New London, O.

I will be pleased to review books on Metaphysical subjects in this Department. Authors of works on this line address this Department.

The Auto-Life Society or Prentice Mulford Club, of Chicago, have recently been favored by a lecture on "The Science of Breath and the Power of Thought," by Dr. Harnish, the Persian.

The Society have a group formed in "Health and Breath Culture," or "How to keep you r Strength." Other groups proposed are: "Don't Worry, or don't get Angry," and "The Church of Silent Devotion." This is a work for the up-building of the self, and the esoteric students of Chicago will be greatly benefited by it.

EVIE P. BACH.

THE LIGHT IS IN THE FUTURE.

In an article on "The Light is in the Future" by Emily S. Bouton, in the Toledo Weekly Blade, the writer says:

"Here is a paragraph from Lillian Whiting which is well worth considering. 'But the horizon-line beyond which we have postulated—the spirit world—constantly advances and humanity moves onward, converting finer and more subtle powers to daily service. This is the result of the most intense and subtle force of

all—that of thought. It is the great creative power. It can transform the individual world and each and every one. It can annul consequences and overcome results. So much thought, so much power; the two are in direct ratio.'

"In what is comprehended in the last sentence lies the hope of the future. When the thought is turned in any one direction and held so continually, it is sure to finally shape itself into a wished-for reality. There is no doubt of this as a careful study of events will show."

"IN TOUCH WITH GOD."

Few persons understand just the proper way to bring themselves in touch with the Infinite. In touch with the divine means harmony and peace with the soul. It means a lifting up into the realms of the unseen.

One may develop his soul to such an extent that he may frequently realize the presence of God.

There is always time for thought, and ultimate good will eventually result from the desire for understanding. It may take longer on the part of some than others, but as I have said, a strong desire is always rewarded if it is continued long enough.

The pleasures of the physical are not to be compared to the inner peace and joy that comes to the soul when it is in touch with God. It is that peace which passeth understanding; that peace which the world cannot give; that peace which is experienced continually in heaven.

The above are extracts from an article by "Harry," in the *Light of Truth*.

Deep Breathing.

Written for the SUNFLOWER

By PROF. J. GREGORY.

"So God created man in his own image, in the image of God created he him." Gen. 1. 57.

We can plainly see by the foregoing that man was created in the perfect image of God. That being so we see man was created perfect. But we have not proven that man was a superior being to anything else God has created. We have not yet proven that he was anything more than the image spoken of. So let us pursue the book of Genesis further and see if we cannot find a more accurate account of the process man went through before we can imagine man as he is.

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Gen. ii. 7.

What can we learn from that? We learn that breath is life, that this same breath or life came from God, or in other words is part of God. Therefore, we can plainly see that today we are endowed with the same breath or life force. Now we will take it for granted that this same life force pervades all space for we know that God is everywhere.

So you see, dear reader, we only have to breathe in the proper manner to partake of this same life force which the Lord God breathed into man thousands of years before the Savior spoke of the "Kingdom of heaven within you."

I dare say there are men today who will go on day after day and never think of breathing at all for it has come natural for them to breathe. But breathe how? Breathe the breath of life? No! They only breathe from their solar plexus up. I wish every reader of THE SUNFLOWER would practice deep breathing. Deep breathing and happy thoughts is a more lasting tonic than all the Sarsaparilla and Iron Tonic one can get at any drug store in the land. And it is just as easy to breathe deep as it is to breathe the usual way.

I find by practicing deep breathing that it assists me greatly in the practice of auto-hypnosis. I take in every beautiful flower and bird with divine inspiration and I find by so doing that the thoughts of those same pleasant things are constantly coming across my mind causing pleasant dreams, etc.

Now we will endeavor to learn something about the way to breathe. Draw yourself up to your full height, draw in your chin and breathe through your nostrils—not through your mouth—fill every cell in your body with this tonic from the great storehouse of nature.

Dutchman, S. C.

WHY DON'T HE LEND A HAND?

ELMO EASTON.

You say there is a God,
Above the boundless sky,
A wise and wondrous deity,
Whose strength none can defy;
You say that he is seated,
Upon a throne most grand,
Millions of angels at his beck,
Why don't he lend a hand?

See how the earth is groaning,
What countless tears are shed;
See how the plague stalks forward,
And brave and sweet lie dead;
Homes burn and hearts are broken,
Grim murder stains the land.

You say he is omnipotent,
Why don't he lend a hand?

Behold, injustice conquers;
Pain curses every hour,
The good, and true, and beautiful,
Are trampled, with the flower;
You say he is our father,
That what he wills doth stand;
If he is thus almighty,
Why don't he lend a hand?

What is this monarch doing,
Upon his golden throne,
To right the wrong stupendous,
Give joy instead of moan;
With his resistless majesty,
Each force at his command,
Each law his own creation,
Why don't he lend a hand?

Alas! I fear he's sleeping,
Or is himself a dream;
A bubble on thought's ocean;
Our fancy's fading gleam.
We look in vain to find him,
Upon his throne so grand,
Then turn your vision earthward,
'Tis we, must lend a hand.

'Tis we must grasp the lightning
And plow the rugged soil,
'Tis we must beat back suffering
And plague and murder foil.
'Tis we, must build the paradise
And bravely right the wrong,
The God above us faileth,
The God within is strong.

IMMORTALITY; and Our Employments Hereafter.

By J. M. PEEBLES.

Price, \$1.00

FOR SALE AT THIS OFFICE.

Spirit Portrait.

MRS. LIDMCOAT.

I wish through the columns of THE SUNFLOWER to tell your many readers of the treasures I brought with me from Lily Dale, the portraits of my spirit daughter Lillian, nearly life size who passed to spirit life forty years since and May who passed on twenty-nine years ago. They are indeed of untold value to me and I shall ever remember the Bangs Sisters as among my greatest benefactors. Assisted by the spirit world, they have given me an unfailing source of pleasure and satisfaction.

Many people have been to see them and not only pronounce them the finest work of art they ever saw, but see a resemblance to all of my other nine children, and many say they are going to Lily Dale next camp season. I have eight reliable witnesses here who saw me go and pick out the clean canvas from a pile, carrying the same in my hands until the sisters took hold of them, I sitting in front of the clean canvas held close to the window, resting on a table which our party moved from the center of the room, after examining the room to see if there was any paraphernalia for taking pictures.

We all saw the portraits gradually forming on the canvas. The first came in fifteen minutes (timed by a lady friend,) the second was sixteen minutes. A lady who went from here to the Dale for the first time, says if she had never seen anything but the portrait she saw come, it would have made a Spiritualist of her. She is having great influence in spreading the gospel of Spiritualism among her friends.

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The only one in the world for the unfoldment of all Spiritual Powers: Psychometry, Clairvoyance, Inspiration, Healing, the Science of Harmonies applied to the Soul of Music and Physical Expression and Culture and Illumination.

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Send 25 cents for a sample copy of, or \$1.00 for a year's subscription to IMMORTALITY, the new and brilliant quarterly Psychical Magazine.

CLAIRVOYANCE: A System of Philosophy concerning its law, Nature and Unfoldment, Cloth, Second Edition, Price, \$3.00.

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AURAS AND COLORS. Price 50 cents.

Basal lessons in Psychometry, Clairvoyance and Inspiration. Price 50 cents.

Address: J. C. F. GRUMBINE, 1718 1/2 W. Genesee St., Syracuse, N. Y.

Ignatius Donnelly Heard From.

The spirit of Ignatius Donnelly came to me and inspired me, also requested me to send this message to some Spiritualist paper to be published. He was a Spiritualist and lectured in this town. As I always do as near as I can what the Spirits tell me to, I send this message, just as he gave it, hoping you will publish it.

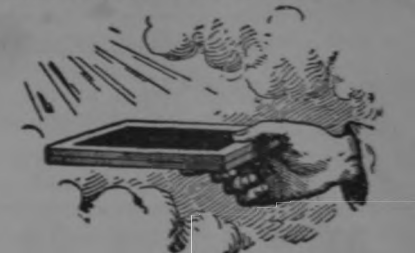
JULIA BARBARAS, Hastings, Minn.

THE MESSAGE.

Dear Old Earth:

I suppose the church folks think I am in hell and the others have me at tables and all wishing to find out which side of the fence I am on. I wish this note to reach Minnesota, also a little dead town and the Flour City, that soon I will come to finish the lecture, "If a man die, shall he live again?" As I stood between church and politics when on earth, I could not finish it. Now I am free. My journey here was quick and pleasant.

Your honorable friend,
IGNATIUS DONNELLY,
First Sphere.



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are not only scientifically and mathematically calculated, but accurate and reliable. Pamphlet with terms and testimonials for Permanent address, ASTROLOGER, GEO. W. WALROND, 6 Opera House Block, Denver, Colorado 112

OH! LOOK HERE! THE SUNFLOWER SEWING MACHINE!

Yes, that's it. We are always on the lookout to do something for the people who have helped us to make THE SUNFLOWER a success. Now see what we have done! We have made arrangements with one of the

LARGEST MANUFACTURERS OF SEWING MACHINES IN THE WORLD

to supply us a machine that will equal the best of the high grade machines.



the machine and the automatic bobbin winder makes bin, an automatic throw off releasing it instantly.

THE STITCH REGULATOR is on the side of the arm and has a scale to indicate the length of stitch.

SELF-THREADING. The only eye to pass the thread through is the eye of the needle. THE NEEDLE has a heavy short shank and is not easily broken or bent. THE FEED, GAUGE and PRESSER FOOT are of the latest improved sort, and complete in every particular.

The stand is finished in black enamel, while the woodwork is made of seven transverse layers of oak, thus preventing warping, and is oil finished.

ATTACHMENTS. When you buy a machine for anywhere from \$40 to \$60, almost the first thing that is necessary is to purchase a lot of extras. These extra attachments, which, with the high priced machines cost as much as our entire outfit, go with THE SUNFLOWER Sewing Machine.

We include one gauge and screw, one belt and coupling, one shuttle, one quilter, one hemmer and feller, one screw driver, one oil can (filled with the best sewing machine oil) six bobbins, one small screw driver for the shuttle, one doz. needles, one instruction book, fully illustrated. In addition to this we give ABSOLUTELY FREE

A Set of Greist's Latest Nickel Steel Attachments.

which include one ruffler, one tucker, one set hemmers (five widths) one binder-foot and slide, one gathering plate, one thread cutter, etc.

THEN THINK! THE MACHINE IS GUARANTEED FOR TEN YEARS. Not our guarantee, BUT THE MANUFACTURERS AGREE TO MAKE FREE REPAIRS where the defect is on account of faulty workmanship.

Terms: The price of this machine is \$16.35, including all the attachments. Send \$2 with your order, and we will then ship the machine to you by freight, making draft on you for 14.35. When the machine arrives you go to the bank, pay draft and present the bill of lading to the agent and take the machine home. Give it a careful trial of from 5 to 7 days, then, if satisfactory, inform the banker that he may forward money to us. If not, if it is different in any way from our representations, repack the machine in as good shape as when it arrived, deliver it to the R. E. station, take the receipt to the bank and get your money back. When the machine is returned to us we will refund the \$2.

You can plainly see that if THE SUNFLOWER Machine was not exactly what we represent it, we could not afford to make you such an offer. To take advantage of this remarkable offer, you must be a subscriber to THE SUNFLOWER. If you will get up a club of 100 subscriptions to THE SUNFLOWER at 50 cents each, we will give you a machine free for getting up the club. Address

This company would not let us sell this machine for any such price if it had their brand upon it, but they have made a contract with us to PUT OUR LABEL ON IT and sell it at a very low price.

Do not think because it is not as high priced as the one the agent left at your house last week or that he wanted you to look at, that it is not as good. He must make as much out of each sale as we sell the entire machine for. Our salesman goes nearly all over the world twice a month, and he can sell at a smaller margin.

WHAT IS IT?

It is a thoroughly up-to-date machine. The cut shows you exactly what it looks like. One cut shows it ready for use. The other shows the head depressed, thus keeping all dust away from it, and the shelf turned upon its hinges, thus converting it into a neat center table.

THE HEAD is 7 1/2 x 5 1/2 inches, leaving ample room on the table for work. It is finished in black enamel, nicely ornamented and the bright parts are nickel plated on copper and polished. Cog wheels and all obsolete ideas are displaced by the cam and eccentric movements utilized in all late machinery.

THE SHUTTLE is a hardened steel cylinder, open on one end and is entirely self-threading. A backward and forward motion of the hand and it is ready for use. The Shuttle tension can be adjusted without removing the shuttle from filling the bobbin a pleasure. The machine does not stitch when winding a bobbin.

Price, 16.35.



The Sunflower Publishing Co., - Lily Dale, N. Y.

A STORY I LONG TO BE TOLD.

SOPHIE E. WOODSIDE.

A story, a story, I long to be told,
Of those who are walking the bright streets of gold;
Those who are dwelling in mansions so fair,
That if sorrow's dark visage ever should dare
To stand at the door and his sad tale repeat,
His dirge would be turned to a melody sweet.

I am anxious to know of its bright silver streams
Whose beauty outrivals the sun's golden beams;
Of its bowers so fragrant with a sweetness so rare,
That the delicate lily might plead for a share,
And the soft zephyrs wafting the fragrance along
Tenderly murmur a melodious song.

I am anxious to know of its palaces grand,
Where true love and joy walk hand in hand;
A palace so filled with beautiful light
That not a shadow e'er falls from the dark wing of night
No dim corners seen where sorrow might hide
And out of the darkness stealthily glide.

Oh yes! I am anxious to know of the land
Where the dear ones have gone who once clasped our hand;
The dear one who left us in sorrow and fear,
And trembling we stood at the side of the bier;
The seat at the fireside, vacant and still,
And sighs and lamentings the leaden hours fill.

The land where sorrow ne'er sends forth its dart
To madden and pierce the poor human heart;
The land where no partings ever are spoken;
The land where no hearts are wounded and broken;
Oh yes, of this land I long to be told,
By those who are walking the bright streets of gold.

So angels, come quickly and grant my request,
And tell of this land where the heart finds its rest;
Where the soul to new beauties may ever unfold,
And its raiment be finer than the finest of gold;
Where freed from the shackles of wearisome clay,
It stands in the light of Infinite day.

And teach us, sweet angels, a lesson of love,
So our garments will shine in the mansions above;
Lead us out of the pathway of darkness and sin,
Brighten the flame of the light that is within;
O'er our lives close vigil keep,
For as we sow we also shall reap.

OPEN THE DOOR.

MRS. FLORENCE WALTZ DISCOURSES THROUGH
HER CONTROL ON GOD'S SPIRIT.

Mrs. Florence Waltz, wife of the well known, W. H. Waltz, Eighteenth and Pennsylvania, held a lecture last evening at the residence at which were gathered a number of intimate friends. After Mrs. Waltz was placed in control of the vibrations from Rev. Josiah Brown, she preached an eloquent sermon on the text "Behold I stand at the door and knock: if any one hear—" etc., Rev. 3.

Rev. Brown, speaking through the medium said: "When in the earthly body I used to preach from this same text, but I did not know the meaning of the 'door' as I do now. It is the heart and it is God's abiding place in the carnal body. Open your heart and let the Holy Spirit enter. Every human being can, if he will, allow the spirit to enter. We used to preach of the sufferings and sacrifices we had to undergo to let in this spirit of God; now we know that man himself brings on these sufferings.

"Behold I stand at the door and knock," how many ever knew of this spirit and guide? Who ever knew it could teach and direct us in all our movements, if we had but opened the door? When Christ said 'Behold I stand at the door,' then the spirit should have been permitted to enter, aye, you should have welcomed it with great rejoicing. 'If any hear,' you will notice the condition, 'if.' Many hear, a few admit the spirit, but oh! how many refuse to listen. He will always come in if you will hearken, and will sup with you as he has promised in the chapter of Revelations from which I have taken my text. By supping is meant being with you daily in all the walks and pursuits of life. He will be in you. But man from the ages past to the present has always desired his own way, not the spirit's way. He has followed his own selfish inclinations. If he had listened he would not have followed the paths he did; he shut his ears and eyes and would not listen or see, he loved himself, as you do, better than the spirit.

"You think you are big and intelligent, but you are mistaken in this if the spirit is not in you. God made your body, and in it placed a heart, that if you would permit him, he would enter. The body decays but God's spirit lives to eternity. In the days to come the eyes and ears of all will be open; your heart as God has told you in his word, is his throne. What a glorious thought! God's throne. Few realize the beautiful happiness that awaits all who sit on God's throne. God dwelleth in the hearts of men; it is God's kingdom where he has an abiding place. Heaven first is in the heart. Read the scriptures with God's help and you will easily understand. There are other meanings of the 'throne of God' but were I to tell you of the mysterious and sublime beauty of these meanings as I know and see them, you couldn't understand, in the full beauty. I must, therefore, confine my discourse to the things that the world can understand and when you have opened your heart and grasped these thoughts you will then begin to develop so that you will be able to understand the things which would now appear mysterious.

"If you would let the real love of God vibrate through your hearts you have no idea of the great happiness that would come to you. Each of you are a part of the whole, each a part of God, not only with those near and dear to you, but a part of the great human family all brothers and sisters. If you had a knowledge of the spirit you would tell every-

body; you'd be well and happy; you'd know that God would care for you, for you are all made in the image of God. If you could know of the power within you you could have anything you desire. If you could understand your unity with the spirit you could know and see everything; but you live for the flesh, and when the spirit makes known its presence, you push it away. Heaven comes when you open the door.

"You now see the seeming life; if you open the door you will see the real life, the spiritual or inside life. You don't open the door and consequently you don't see. You learn of men rather than the spirit. God has sent his ministering angels to teach you but you won't listen.

"You must not resist but look for God. Christ didn't resist; he prayed, 'If the cup may be removed' and 'not my will but thine be done.' When a loved one dies you resist. It may be a blessing, and surely God knows, who created, what is for the best. If you would open the door you would be in communion with the angel of light. This angel may be near you but you don't know it. Could I tell you all I see and hear, you wouldn't understand. You must open the door and all things will come to you. You must be developed and graduate by having communion with the spirit. You are now in a chrysalis state. Let in the spirit for your guide and teacher."

Taken from Joplin, Mo., paper.

TOMORROW.

H. L. CHAPMAN.

Oh, where is the home without trouble or care?
Oh, where is the life without sickness or sorrow?
If truth was only made known everywhere,
What a bright prospect there would be for tomorrow.

But since we have cares and troubles each day,
And we each have our share of sickness and sorrow,
Why should we not try to live better some way,
And shun some of these on the brighter tomorrow?
With plenty of friends and a snug little home,
Why is it of sorrow we constantly borrow?
Why not let each day bring just what may come,
And then always look for a brighter tomorrow.

"But," I hear someone say, "there is death and the grave
The way that leads to them so dark and so narrow;"
But look once again, just over the wave
Are flowers and sunshine and joy for tomorrow.

Yes, over the river our journey extends,
We will have only just what we make, for our sorrow;
And there we will meet and know our true friends,
In the bright summer land, eternal tomorrow.

There will be a change e'er we reach that reception,
When we leave this old form with its pain and its sorrow;
For each shall cast off his cloak of deception
As he passes from this life to that of tomorrow.

We will see them and know them just as they are;
This will bring some remorse, to others bring sorrow;
Then let us so live, be the time near or far,
That we may have joy in the brighter tomorrow.

(The above is a specimen poem of H. L. Chapman's proposed book of Inspirational Poems. See ad in another column.)

THE ETHICS OF ISLAM.

(Continued from Page 1.)

The "Faithful" approve. "The soul itself is its own witness and refuge. Offend not the conscious soul, the supreme internal witness of men! Oh, friend of virtue! The Supreme Spirit, which thou believest one and the same with thyself, resides in thy bosom perpetually and is an all-knowing inspector of thy goodness and thy wickedness."

In closing this brief notice of a large subject, I am glad to quote the words of Sakya Muni, the Buddha, who by the law of Occult Science, transmitted the following, in the year 1888.

"Of the Mohammedan system I need not speak more fully than to say that, as its followers do not expect either a physical resurrection or to be reincarnated, their spiritual status does not affect the minds of earth with those ideas, but in its sensual paradise it holds most of its believers to the realm of the material heavens. Its redemption belongs to the world of spirit rather than the plane of earth, and will be accomplished there.

"As it does not inculcate the worship of spirits as gods, it does not have that incubus resting upon its people and escapes the great burden of a polytheistic priesthood who are bound by the decrees of the errors of earth. I might say with truth that many of the noblest teachers of the spiritual world in its highest spheres are those who once were the scholars of the Moslem world, but whose intellectual powers were far in advance of the Prophets code of morals. Consequently they had little to unlearn upon entering the spiritual world and have ever been among its most honored instructors in spiritual sciences."

Let us remember that "in proportion as we love truth more and victory less, we shall become anxious to know what it is which leads our opponents to think as they do." So let us seek to do justice to "Islam."



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Get up a Club for The Sunflower. Page 6.

A Letter From Mrs. Mary G. Von Kanzler.

THE SUNFLOWER, *Banner of Light, Light of Truth, Religio-Philosophical Journal, Progressive Thinker*, with many other books and Magazines, all have a place on my office table where I am sitting daily treating the sick, consoling the suffering with messages from spirit friends and am visited by the skeptics and sincere investigators.

Some way I feel like one garriously, and many times protected, when our cause is attacked by some agnostic, for I turn with pride and say, here are some of our weekly and monthly publications. Envied thus I feel all the storms of superstition and ignorance cannot prevail against me in my work for humanity with such material for my fortress.

We certainly are building either as master architects or as those that have not awakened to real life over disease misery; and in these two last words we find that which consummates all there is known; as death in this world of mortality as related to the immortal soul.

The ancient philosophers sought for a precious stone in which they should discover "The elixir of life." Had they sought for it in the never dying souls of humanity their quest would not have been in vain and we would be in the millennium today.

I have prophesied for a long time that the time would come when all minds capable of comprehending the great fact of immortality would become altruistic. "Why?" some may ask. Because this is the vestibule of life eternal. Then instead of earthly greed for gain in every material sense. It will be "What can I do to inherit eternal life?" Then will be understood the saying of Jesus to the wealthy young man when he said, "Sell all that thou hast and give to the Lord and follow me."

Yes, dear brother and sister, follow in the way of life; don't barter your birthright away for a "mess of pottage." I know persons who have been Spiritualists for forty and fifty years and have to the outside world lived a lie. Have they not been dead and closed in a living sepulcher? I ask you. They said, "Business interests demanded it," "Associations in society compelled them," etc.

Well do I remember the conversion of a young Rabbi in Chicago, in the winter of 1897. He entered the meeting one morning of our society out of mere novelty to see what might be said by the speaker at such a service. Myself being the speaker and medium. I was privileged to learn much about him afterwards. He said he had not listened to the address more than twenty minutes, before the power of the truth seemed to affect him, and from that time on he desired to learn more of Spiritualism. He visited the Wednesday evening circles, attended our meetings regularly, purchased books and papers and after three months he came to me and told me he had been so inspired with the teachings of Spiritualism that he had been obliged to resign his position as Rabbi, having become too liberal for the people of his calling. "I have come to you for advice. I am educated for the position I have been holding. Shall I go away and bury my light, or shall I seek for my livelihood in the new path I have found?" etc.

I said, "Be true; better live the truth and be the truth, though you suffer in outward life for a time than to feast, a monster a hypocrite and that one your self and your higher self perish."

People are sick, they are wretched, there is evil in the land because the people do not live up to the highest mandates of the law of their higher consciousness. These would-be popular personalities will yet learn how much they will be bound in the accounts in the short comings of poor, deprived, down-trodden humanity not alone the millionaire but to him or her to whom the light has been given and they have covered it with an earthly measure to hide its light from those to whom as yet it had not been proffered.

"Am I my brother's keeper?" Certainly, as long as under the law I have the power to do him good and lead him into the unerring paths of duty to a higher life not only for himself but a blessing unto all the world of humanity.

Philosophy is the way to true happiness.

Pride begets vanity, and vanity begets presumption.

If evil be said of thee, and it is true, correct it; if it be a lie, laugh at it.

Those days are lost in which we do no good; those worse than lost in which we do evil.

He who persecutes a good cause makes war against himself and all mankind.—(Confucius.)

HARMONY AND PROGRESSION.

(Continued from Page 1.)

means, and what is its relation to what is called obsession? It is only by applying this thought to the spirit side of life that you can understand the relation of the two worlds. You have a brain that vibrates—your spiritual brother has a brain that vibrates too and both brains respond to this mighty power of thought.

But your thought moves a mortal brain, whilst the thought of your brother moves a spiritual brain. Think what this means; many actions and many transactions through the physical brain are supposed to come through a person's own mentality, yet if we could only see behind the scene we would see that many actions of our physical undertakings are guided by an immortal influence. However few realize the incompetency of their insignificance in this mortal life, and often take the credit, when it came from the sphere of immortality.

We, in this physical life, think that we are great actors as we assume that all of our actions or transactions come from our own capabilities; but far from it, if we had a glimpse of lifting or the power of lifting the thin veil, between this insignificant piece of mud-puddle of our physical planet we are standing upon and the world of immortality, we would begin to unfold a stronger power of concentration and self-guidance. As your spirit brother is invisible to you because his spirit form is composed of ethereal matter vibrating too rapidly for you to see or at least to sense, but it tells you that thought moves his spirit brain with a rapidity impossible to him as a spirit. His swift thought is impossible to your earth brain. Yet it is a land of nature, that there must be harmony of vibration or there will be no real interchange of thought.

I will try to make this point more clearly. Here is a telegraph sounder and its operator, whose swift finger you watch as it is vibrating, the electric flash; in yonder distant city sits another operator, equally skilled, awaiting that message; unless the sounder be in harmony of vibration with the other instruments, he can see plenty of movements and hear a ticking sound, but the intelligence struggling for expression will remain silent to him. The distant thought cannot reach his mind, yet we will state that there is no limit to space nor to distance, but all conditions of thought travel on the natural current of vibration.

Your brains are sounders, they are instruments for interchange of thought, but the human brain is far more delicate than any telegraph instrument of brass, hence the vibration regulates its beat and orders it to move fast or slow.

You do not think what you are doing, but it is your own will power which makes each atom vibrate with thought. It is for you to learn to vibrate your own thought as you are a spark of this infinite power of life, hence it behooves you to act as a creator yourself, yet at times we see that mortal or immortal will have the power of vibrating upon another brain which comes more or less to the spread of his own thought.

You might say that is the definition of Mesmerism, but if you would understand the power of vibration you would not find this definition, as a friend whose grand instrument is tuned to the same pitch as your own, you will often think the same thought even if you have not spoken. The difference between the instrument of mortal and the brain is that you can see one work by the operator's fingers, whilst the other gives an answering tick to every thought of the immortal vibration.

I will relate at another time some interesting experiences of the power of vibration, or thought transaction, or to prove how thought waves travel.

Those who have made mistakes and suffered for them are the ones to help others; to show that any error can be atoned for.

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The man who tries to do tomorrow's work today neglects today's work.

Most people who are frightened are frightened at words.

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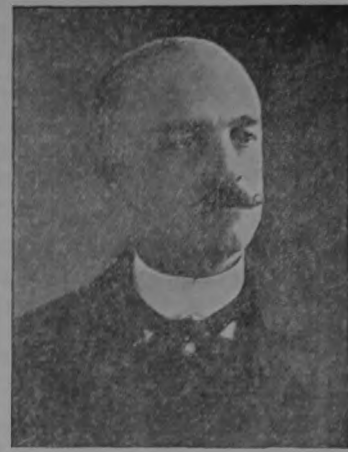
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IN RE MRS. NATION.

The editorial in the last SUNFLOWER condemning the actions of Mrs. Nation in breaking up the furniture, etc., in the Kansas saloons has brought some criticisms and one subscription has been ordered stopped.

I wrote the article. I have no apologies to make. I will repeat what I said in that editorial. Yet I am for temperance every time.

Two wrongs never made a right. No matter how bad someone else is, it will not improve matters any to do something equally as bad. If my neighbor does something that he ought not to, it will not improve matters any for me to tear his house down or smash his furniture.

No law that is against the popular opinion of the people will be enforced. It matters not whether that law is against liquor or against anything else.

Popular opinion, no matter how much we deny it, demands the sale of liquor. It seems to be the nature of humanity and it is only necessary to point to the thousands of failures of all such laws to prove that popular opinion is opposed to the enforcement of local prohibitory laws.

Iowa, Maine, Kansas the Dakotas and numberless local option places prove conclusively that it is impossible to secure the evidence that will prove men guilty of selling liquor. It will be the verdict of the Irish foreman over again, "Guilty but not proven."

We have begun at the wrong end of the temperance question. We seek to legislate people into being good. You can't do it. Neither can all the Mrs. Nations in the world, by breaking all the furniture in the State of Kansas, make any difference in the amount of liquor that is sold in that state.

We must educate, not legislate. We must use means that will draw people to us, not things that will drive them away. "Molasses catches more flies than vinegar." I am sorry for a professed liberal who is so constituted that both sides of a case cannot be presented. It is a sad commentary on liberalism and it would be more suitable for the dark ages or for the most bigoted orthodoxy of the present time.

I will join with any practical action to prevent the manufacture, sale or importation of any kind of fermented liquor into the U. S. for any purpose whatever; but when it comes to breaking up the furniture of a saloon that is running the same as my printing office is running, I say that the proprietor thereof would be justified in defending his property even to the point of taking life if necessary.

In order that no one may be held responsible for these views but myself I will sign this and take full responsibility for the previous editorial on the same subject.

W. H. BACH.

THE BELL MEDICAL BILL.

On page 8 will be found an appeal from the New York State Spiritualist Association to fight the medical bills that are now being pushed through the State Legislature. These bills will restrict the practice of the healing art to those

who have a license from the State Medical Board and the law is so framed that it will be impossible for you to tell your neighbor what cured you when you were sick without making yourself liable to prosecution under the law. If your child has an attack of croup you cannot rub its throat with grease, unless it is prescribed by a "regular" practitioner, without becoming a criminal in the eyes of that law.

Now, freethinkers of all classes, what are you going to do about this, as well as other laws of a nature that restrict your liberty? Are you going to sit idly by and say, as has been said in the past: "Oh! we can't do anything." If so, you will soon be tied hand and foot.

These laws are without doubt unconstitutional; but who is going to fight them through to the Supreme Court of the U. S.? that is what would have to be done to correct them after they have been put on our statute books.

It is not a legitimate excuse that these people lose cases. When doctors of all schools, especially those who are called regular by the state board, never lose a patient, it will be time for them to pass laws to punish others for the crime of losing a patient.

While we do not endorse all that is done in the line of what is called "advanced," we believe it is the right of anyone to say what class of treatment they shall receive when sick. A state has no more right to tell us what class of treatment we shall receive when sick than it has to say what we shall have for breakfast.

Make a protest to your representative. Tell him that the people are not asking for this protection. That it is the doctors themselves who are asking protection, not from disease, but from the raids of the new schools of practitioners on their pocket books. Spiritualists and freethinkers are, as a rule, opposed to trusts. Then why not oppose a doctor's trust.

CAPITAL PUNISHMENT.

Every time the legislatures of the different states sit, there are several bills that "bob up serenely from below." Among them will always be found the medical and capital punishment bills.

We have expressed our opinion of the medical bills and now that several states are in the throes of "Capital Punishment vs. No Capital Punishment," it seems proper that papers of this kind should be heard.

The object of all law is to protect the citizens from those who are not sufficiently good, sufficiently scared, or intelligent enough to observe the rights of others, or who, through diseased organizations are unable to fully appreciate the rights of others.

It can hardly be supposed that a man or woman in their right senses would willfully deprive another of life, yet we punish all such as violators of the law. If we cannot do so without we lock them up or kill them.

From the standpoint of Spiritualism, capital punishment is a crime. The diseased victim, made so in many cases by prenatal causes over which he had no more control than he had over the color of his hair and eyes, whether he is dark complexioned or light, is taken and treated as a criminal instead of having his case studied and something learned of it that would enable us to overcome the tendency in the future.

What has been the result in states where there has been no capital punishment laws? Have the crimes that called for capital punishment increased? That is the question all should be interested in.

Laws must be made to protect society but they should also be made to protect the criminal. Change your penitentiaries into houses of correction. Put criminals on their good behavior, give them something to strive for, take away the privilege of pardon which is to often used as a political lever, make a system of paroles and criminals will be educated for the better. It is as bad and as much of a crime for a state to kill as it is for an individual. War and capital punishment are but legalized murder.

MARRIAGE LEGISLATION

IN COLORADO.

In the Colorado Legislature a bill has been introduced creating a board of marriage that will sit ten days each month and pass upon the eligibility of persons who wish to marry. If there is any taint of hereditary disease, tuberculosis in any of its varied forms, or any physical incapacity that appears to the board to make marriage objectionable, the par-

ties will be denied the privilege of marrying. If they pass muster, they will be obliged to make a public announcement by publication and ten days later they can secure a license and get married provided no one objects.

This is a remarkable act. It is doubtful if such a law could be enforced if it was passed and if it could be passed and enforced, it would only result as the "Deceased wife's sister bill" did in England. It will result in many couples living together under the common law or no marriage.

For many years it has been unlawful for a man living in England to marry a sister of his deceased wife. When the *Pall Mall Gazette* began a systematic investigation they learned that hundreds of families existed where not being able to marry under the law, they were living together without the formality of a ceremony and stated that they would gladly be legally married provided they were permitted by the law to do so.

While there is no question that the marriage system requires some attention at the hands of our lawmakers, that attention should be tempered by the greatest wisdom and toleration or it never can be carried out as intended. Mr. Montgomery may have acted as he thought best in entering this bill, but he will doubtless see it fail. People will be attracted to each other and if they can not legally marry will either move out of the state or go to some other state and have a ceremony performed or simply take up the common law marriage. New York State is filled with "Pennsylvania Marriages" because the laws do allow the parties to marry there. Then they go to Pennsylvania, have the ceremony performed and come back on the next train as legally married as they could be in this state.

Our lawmakers should learn wisdom. They should learn that laws to be enforced must give justice to all sides and be approved by the people. Otherwise they can not be carried out.

Jamestown Journal on the Medical Bill.

The New York County Medical society has had a bill introduced by Assemblyman Bell whose ostensible purpose is to bring all persons who call themselves "healers" or profess ability to take care of the sick or injured under the law governing regular practitioners. It makes it a penal offense for any person to recommend or advise the use of any remedial agent by which the person himself was benefitted and whose merits he therefore knows.

Should the bill be enacted into law it would become unlawful for any person to recommend to any friend or acquaintance a remedy for even the simplest and least serious of diseases or to advise him to employ a certain physician. A druggist could not tell a customer what was a good remedy for a slight ailment. In short, the measure is as intolerant as could well be conceived. It seems to be the annual strike at makers of proprietary medicines and all who are not "regular" in the profession. Such a sweeping measure against all healing practices outside of regular practitioners cannot be endured these days when people permit themselves considerable latitude in this respect. Recognizing that even the work of regular practitioners is often experimental, the people feel themselves entitled to some leeway in the way of selection of treatment and hence have sprung various "schools" which they will hardly suffer to be legislated out of existence at the same time believing in maintaining safeguards against bare-faced quackery.

—Jamestown Journal, February 11.

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LILY DALE NEWS.

No, we are not snowed under, and our trains are pretty near on time, but we have good sleighing and plenty of ice to cut; also a demand for the ice, there being an order for fifteen hundred cars to fill besides the two large ice houses.

Yes, we have got the gripe, not because we want it but because it is all the rage. Even Dr. Hyde has it; this is not only unfortunate for him but for the entire community and surrounding country, for his patients come from many miles away, in fact if it were not for these distant patients he would not have had it but he would go as long as he could and now is staying home and entertaining Mr. Grippe the best he knows how. He be out as soon as the cold weather lets up.

Mr. and Mrs. Lutgen are occupying their cottage.

Mr. Skidmore has returned from a trip to Monterey, Pa.

Mrs. Binney's sister and two nieces are making her a visit.

Fred Spencer was home for a few days visit and has gone again.

Mrs. Lida Read, Mrs. Burns and Miss Kelley have gone to the Lake Helen Camp.

Mr. and Mrs. Frank Cooke and son of Dunkirk, spent last Sunday at Mr. Skidmore's.

Mr. Coolidge and sister of Chicago, and Mr. and Mrs. Howard of Jamestown, have been here recently looking up cottages for the season.

Mr. A. Bowers and Miss Nettie Kinney of Lily Dale, were married December 27 Lyman C. Howe officiating. The best wishes of friends are extended.

Mrs. Eliza Page has not been well this winter and is at Cambridge Springs for treatment. We hope she will soon return filled with her old-time strength and vigor.

There has been a heavier fall of snow than we have known in a long time. Riley Johnson says there was thirty inches on top of the Auditorium. It was so heavy that it broke down the awning in front of E. C. Williams' grocery.

Mrs. J. Renner stopped over for a few days on her way from her daughter's at Farnham, to Bradford where she expects to visit for some time. She has recovered from the severe sickness she had in the fall and will occupy her cottage early in the spring.

Mr. J. K. Wilson of Bradford, called at THE SUNFLOWER office the 13th. He is receiving many letters of inquiry regarding his book, "Death; its Meaning and Result," and believes it will have a large sale. It is now in the hands of the binders and will soon be ready to deliver.

Miss Myra Lutes was married to Mr. Ernest Wood of Kamloop, B. C., in Buffalo, February 3. Miss Lutes was an able assistant in the post-office last summer, and will be remembered by the campers. All will join in wishing the newly married couple long life and happiness.

One day a peculiar noise was heard south of the camp grounds and many of us stopped work and went out doors to learn what it was. Soon it got louder and louder but even then no one could make it out. As it kept getting nearer we began to hear the words, something about "Maryland, my Maryland." Soon C. W. Prettyman came into view; he had sold his place, between Lily Dale and Cassadaga and expects to go back to his old home, in Maryland, early in the fall. Mr. and Mrs. Lee Morse have bought the place and will soon take possession. Mr. Morse is a painter and paper-hanger and will also run a market garden.

Just as we go to press we learn that Bert Bowen died suddenly at the State Hospital at Gowanda. He had been acting strangely of late, being unable to sleep and other disorders. He consulted physicians and went to Dewittville, and was taken from there to Gowanda.

N. S. A. CONTRIBUTING MEMBERS.

Contributing membership in the N. S. A. is obtained by paying one dollar a year, or as much more as any one desires. A certificate receipt will be sent each contributor by the Secretary, and the following books, according to the choice of the contributor: "Violets," a dainty booklet of poems; "Whither the wind bloweth," a psychical novel by Arthur Venner; and "Christianity as it was before the Apostasy." Those wishing to purchase the above works, can do so by sending to the N. S. A. Headquarters; twenty-five cents each, or the three for sixty cents.

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A MEDICAL MONOPOLY

Proposed in the State of New York.

Two medical bills have been introduced in the legislature of the State of New York. One by assemblyman Bell and one by Mr. Wagner.

The purpose of these bills is to restrict the practice of medicine to drug physicians.

Their advocates presume to arrogate to themselves the right to restrict the healing art, claiming the ability to do all that is needful for diseased humanity. They believe they have framed these measures so that if they become the law of the State, they will effectually prevent the practice of clairvoyance, magnetic healing, Christian science, or any other healing power or art except their own.

They are pushing the measure vigorously, as the hearing already given on the Bell bill has demonstrated.

As to the right of such restriction, little need be said. The proposed laws are vicious in character and would be very unjust and injurious in effect.

The real question is: Are the Spiritualists of New York State willing to be deprived of the liberty to avail themselves of such remedies as they believe in? We know that the practice of medicine comes a long way short of being an established science as the frequent blunders of practicing drug physicians testify.

We know that clairvoyance and magnetic healing is curing multitudes whom drug physicians have given up to die. Now are you willing to have this doorway to health closed up to suffering humanity?

Shall we stand calmly by and not raise our hand permitting ourselves to be deprived of these God-given gifts of healing? Are we willing to submit to the enforced use of poisonous drugs at the hand of a medical trust?

These are burning questions that should come home to every Spiritualist in this State.

The New York State Association is doing all in its power to defeat these bills, but they are seriously handicapped for want of funds. Able advocates must be on the grounds to defeat these measures and defend the rights of the people. The expenses must be met.

The State Association is your association. You are or ought to be part of it if you live in New York State. Its ability to do depends largely upon your support financially and otherwise.

There are thousands of Spiritualists in the State, who can without serious inconvenience, contribute one to five dollars each. Others can contribute more. If more funds are paid in than is needed for this purpose it will be judiciously used in carrying on the regular State work of the Association.

Send in your contributions quickly as immediate action is essential. Remit to the Treasurer or Secretary of the New York State Association.

Carrie E. S. Twing, Pres.
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Had she a sister?
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Egypt, Arabia,
Africa, India,
Or sun-kissed Suabia?
Who was her father?
Was he a viking,
Cruising about
Just to his liking;
Out of the Whenceness,
Over the water
Into the Where
Bringing his daughter?
Native of Norway,
Denmark or Sweden?
Lured by the charms
Of the Garden of Eden?
Blonde or Brunette?
Rounder or slender?
Fiery or frigid?
Haughty or tender?
Why are her graces
Unknown to fame?
Where did Cain meet her?
What was her name?
Whisper it softly—
Say, can it be
The lady we seek
Was K. Haggard's "She?"

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